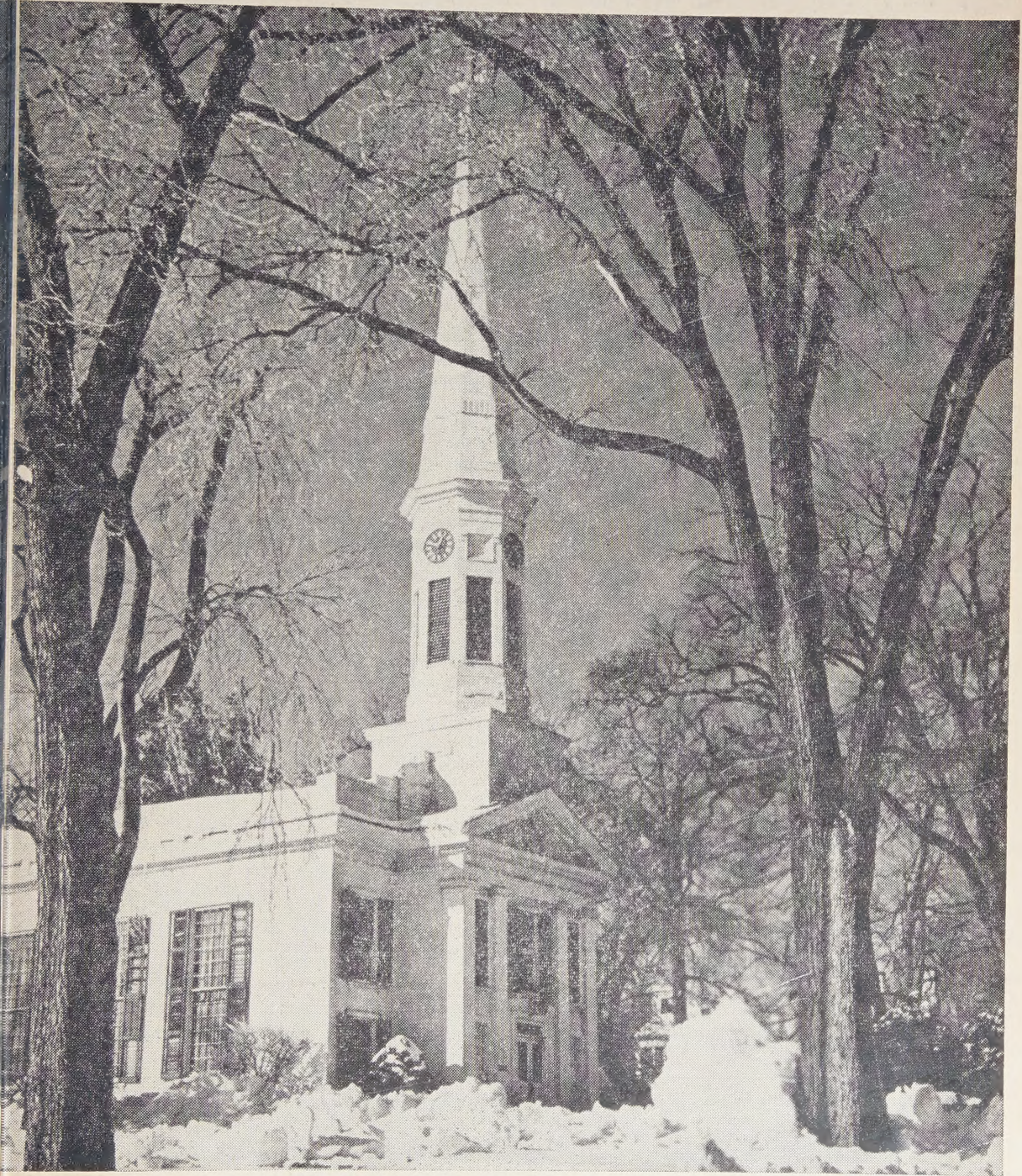


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Lutheran Herald



Mid-Winter Convocation, Luther Seminary

T. F. Gullixson, Press

JANUARY 12-14, 1954

In Co-ordination with the Brotherhood Convention

This year the Seminary Convocation is co-ordinated with the biennial meeting of the Brotherhood of The Evangelical Lutheran Church. The Brotherhood meeting centers in the St. Anthony Park Lutheran Church, which is just across Luther Place from the Seminary campus. The Mid-Winter Convocation, as usual, is held in the Seminary auditorium.

A program has been arranged which should increase the interest in each assembly without infringing on the distinctive interests of either one.

There will be a half-hour joint worship service each day. The men and their pastors join together for the opening night Communion Service, as for the concluding worship service on Thursday.

Dr. Henry F. Schuh, the president of the American Lutheran Church, and Dr. Philip S. Dybvig of The

Evangelical Lutheran Church, will discuss the proposed merger of our synods at two joint sessions. Opportunity for a general discussion will be given during the afternoon of the same day.

Charles I. Carpenter, the chief of Chaplains of the United States Air Force, of Washington, D. C., will address the groups in joint session on Wednesday evening. On Thursday morning the general subject of Military Service and the Ministry will be introduced by Dr. George Aus and Dr. E. S. Hjortland, followed by a discussion period.

After two attempts to secure Prof. Theodore S. Liefeld, head of the New Testament department at the sister seminary, connected with Capital University, Columbus, Ohio, we succeeded on the third try. We are glad to know that each morning beginning

(Continued on page 1199)

	Tuesday January 12	Wednesday January 13	Thursday January 14
9:00 to 9:50	Some Relevant Thoughts from First Peter Prof. Theodore S. Liefeld	Some Relevant Thoughts from First Peter Prof. Theodore S. Liefeld	Some Relevant Thoughts from First Peter Prof. Theodore S. Liefeld
10:00 to 10:50	The Bergsaker Memorial Lecture Stewardship Lessons in Germany The Rev. Carl H. Mau	(At the Church) Union Problems as Seen in the American Lutheran Church Dr. Henry F. Schuh, President American Lutheran Church	Military Service and the Ministry Dr. George Aus Dr. E. S. Hjortland
11:00 to 11:50	Where Our Lutheran World Action Money Goes The Rev. Raymond M. Olson	(At the Church) Union Problems as Seen in The Evangelical Lutheran Church Dr. Philip S. Dybvig	Discussion
12:00 to 12:25	Joint Worship with the Brotherhood at St. Anthony Park Lutheran Church	Joint Worship with the Brotherhood at St. Anthony Park Lutheran Church	Joint Worship with the Brotherhood at St. Anthony Park Lutheran Church
12:30	Dinner: At the Boarding Club and at the Parish House	Dinner: At the Boarding Club and at the Parish House	Dinner: At the Boarding Club and at the Parish House
2:00 to 4:00	Utilizing the Man Power of the Church The Rev. Melford S. Knutson Discussion	Convocation Session in the Auditorium Discussion on the Union Question	(At the Church) Christ and Your Vocation The Rev. Carl H. Mau
5:00			Joint Closing Service at the Church
	Supper: Boarding Club and Parish House	Supper: Boarding Club and Parish House	Supper: Boarding Club
7:30	(At the Church) Joint Communion Service The Rev. Alvin Lewis The Rev. Norman L. Nielsen	Joint Session at the Church Devotionals The Chaplaincy Charles I. Carpenter, Chief of Chaplains, U.S. Air Force	

Lutheran Herald

The National Lutheran Hour

David F. Conrad
Southern Educational Secretary, NLC

Two hundred and fifty thousand Negroes living in a five mile radius of Montgomery, Alabama, are proud of a new and different radio station. The announcers and salesmen of WRMA are all Negro. For the first time in the history of the Lutheran Church, a Lutheran program was born *with* the station.

The first Sunday morning that the station came on the air, Negro people in the area heard a new type of broadcast from 8:30 to 9:00 A.M., called the "National Lutheran Hour." They were not used to such a program. Most of their religious programs were loud, ill-planned, undignified, and highly commercialized. The National Lutheran Hour was well-planned, had excellent preaching and good music; and no requests for money accompanied this thirty minutes of worship. After six months of introducing the program an announcer said: "It certainly is a relief to work the National Lutheran Hour. Those other programs are dull—confusing and all alike."

For a while it was feared people were not listening. Each week a copy of the sermon and a little booklet on the Faith were offered free. Only a few requests came. The announcer, noticing that the mail was very full, commented: "Don't get discouraged about not getting mail. Negroes are not used to your type of religious radio worship. They have never heard such good music and good preaching. Really, your program is the best on this station. Please don't think of taking it off."

Pastor Nelson W. Trout of Trinity Lutheran Church in Montgomery is the weekly speaker. His sermons are challenging, helpful, and spiritual. The hymns taken from a collection of Lutheran college choir records kept at the station. Not a Sunday morn-

ing goes by without one of our Lutheran colleges, North or South, being well advertised through its choir music.

The cost for the thirty minutes is only \$14.50. Several opportunities were available for commercial sponsors, but it was thought that such sponsors would injure the religious point of view. Therefore the National Lutheran Council, Division of American Missions, made available the funds.

Since going on the air six months ago, Trinity Lutheran Church has increased in confirmed membership. Sunday morning attendance has risen from fifty to over one hundred and twenty-five. People from all walks of life stop Pastor Trout on the street or call him on the telephone and say: "That's the best program on the air"; "I love that beautiful music"; "My wife and I listen every Sunday morning"; "Your sermons are some of the best I have ever heard."

It is hoped that through the medium of radio the Lutheran Church may find a new inroad to the millions of Negroes who need a better interpretation of Christianity.



Pastor Ervin E. Krebs, director of Negro work for the National Lutheran Council, with a group of Negro pastors.

LUTHERAN HERALD

GLADYS WOGEN, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

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Why Not Pure Giving?

Oscar A. Anderson

The recent discussion carried on in the correspondence columns of LUTHERAN HERALD would indicate a widespread desire within our Church to put our stewardship emphasis upon the *best* ways and means of realizing funds for Kingdom work.

The plain fact of the matter is that a great many congregations are so "grooved" in the poorer methods of stewardship that it is virtually impossible to get them out of their ruts. The most certain way to affect a change will be to insure the advance of a phalanx of today's youth into the ranks of adult church membership who are trained in the convictions and practices of *pure* giving. According to the Youth Education in Stewardship plan, known as YES, now being promoted among our congregations, there are four aspects to *pure* giving:

- Proportionate
- Unified
- Regular
- Equal

Proportionate giving is a principle youth are ready to accept. They know the logic of it. They know that youth today have money (and smile inwardly when some elder declares that young people don't have anything to give). Christian youth know they have a responsibility to share of their means in the Lord's work. And it makes sense that they should give "as the Lord has prospered." To take the tithe as the "floor" (not the ceiling), for figuring this proportion, becomes for them the next sensible step.

Unified giving puts the emphasis on the stewardship of means where youth like to see it placed—on the fact of their membership in the body of Christ. They will rise to the responsibility of Christian giving, not primarily as Luther Leaguers or as Sunday school pupils, but as church members involved in the total program of Christ's Church. It makes sense, too, for youth that the Church should support its own activities through unified giving, rather than that the activities should support the Church through disbursed and haphazard giving.

Regular giving establishes the scripturally-enjoined



In congregations using the Youth Education in Stewardship, each young person is visited by members of the YES committee who explain the plan to him and give him an opportunity to sign the YES card.

habit of laying aside on the first day of each week which shall be used for the furtherance of the Church. Since the YES program begins with the youth in confirmation classes, it begins at an early age to inculcate this habit of regular giving by wedding it to another equally important habit, namely, every-Sunday church attendance.

Equal giving is for many a totally new concept. Young people catch the sense of this, too, when it is explained. Why not, they agree, give as much to the Kingdom program as you keep for your own church program? Thus, the spirit of fifty-fifty is injected into the stewardship thinking of the youth, that raises stewardship to the level of accomplishing a mission instead of merely fulfilling a duty.

The YES program is a challenge to pastors, laymen, and congregations to let their youth step out in a demonstration of what can happen when Christian stewardship is expressed through *pure* giving.

"Let no man despise thy youth." Let no congregation despise its youth. If God wants our youth to be an example that will put their elders to shame, beware of putting a stumbling block in their way.

If God wants our youth to be a wedge to pry out some of the immature and unworthy stewardship of our congregation, then let's not be guilty of quenching their drive or dampening their enthusiasm.

If God wants our youth to be a catalyst to revitalize and reshape the thinking of the Church as to stewardship principles and practices in the days to come, so be it. Millstones are prescribed for all offenders, young whose zeal for Christ and devotion to His Kingdom may appear unseemly to their more petrified elders.

Give us a generation that will practice proportionate, unified, regular, and equal giving, and the Church tomorrow will need to be looking for ways to spend the means rather than means to raise what it needs.

Whose Responsibility?

Gerhard E. Lenski

Some Considerations Regarding Church-and-State Relationships Involved in Old Age and Survivor's Insurance Proposals.

When we conceive the present problem, the question is whether it is wise, right, and within the scope of good Christian order for our aged and superannuated clergy to become beneficiaries of the "Old Age and Survivor's Insurance" measure as the same has been set up by our Government. Among the groups not served by this measure, as it is now constituted, is that of our clergy. However, the powers that be have shown a disposition to change this particular ruling and to see that the clergy are included. The question arises—what now will the Church say? Shall she accede and approve and encourage her ministers to accept? Or shall she take a negative stand?

Some of our Lutheran groups have already expressed themselves on the subject. But a general agreement has not been reached, and there is a probability that before the issue is entirely settled there will be extended discussion and even disagreement. All this invites careful thought and study on the part of church leaders and members. In the interest of a happy solution of the problem, the following statements of opinion are now offered.

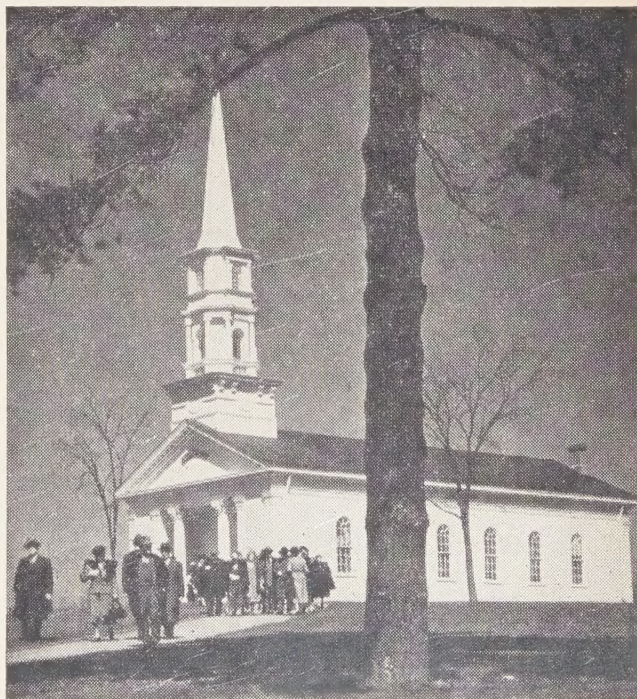
There are no clear-cut Scriptural statements that can be applied directly and immediately to this problem which will settle it for us in a conclusive and final manner. The issues involved are mixed, and decisions in regard to them will depend considerably upon the approach, the general attitude and feeling of those deciding.

Feeling that this problem falls in the realm of expediency rather than in the realm of things right or wrong, we would affirm that it is quite possible for a Christian pastor in all good conscience and without giving offence to any weaker brethren, to share in the benefits of this measure, and in many instances this measure, rightly applied and used, will serve for great good.

After all, our pastors are citizens. They support the State with their taxes. As such they deserve the protection of the State as much as do other citizens. While the Constitution does not specially mention the clergy as deserving special protection of the State, he does speak out strongly against the fact that it is the duty of the State to protect its citizens, especially the weak, the helpless, and the

(3) At the same time, since this measure marks something of a departure from the prevailing order of things, we feel that it is also of the utmost importance that the full implications and potentialities of this measure be examined before any final or full commitment is made. We feel it is especially incumbent upon our clergy and upon all concerned about the welfare of the Church to study this measure with prayer and care and to scrutinize their own thinking and feeling as they probe for right answers. In this connection the following scriptural and historical precedents are suggested as deserving of consideration.

Both in the Old and New Testaments one thing stands out sharply in the working career of those who as prophets and apostles speak for God—their complete independence in the face of the power of the rulers of this present world—their utter unwillingness to allow themselves in any sense or degree to become subservient to or dependent on any such power. We do not know with any degree of certainty how these faithful servants of the Lord secured their daily livelihood or what provision was made for their old age. Probably most of them never really reached old age. But obviously enough material considerations with them were secondary. Poverty may have ground them into the dust,



RNS Photo

Are we letting the State take over responsibilities which rightly belong to the people of the Church?

but it did not persuade them to make compromises. How notably is this true of the great prophets of the Old Testament and of John the Baptist, Peter, and Paul and of our Lord Himself in the New.

In the light of such a tradition we are bound to believe that the proposed change, while it may be used in a helpful and quite proper manner, still does need our examination. It may serve for great good, it may be timely, but if it should be observed to make our clergy less responsive to their divine mission and too easily amenable to the wishes of their worldly rulers and earthly lords, then, from the outset, it should be designated as dangerous and undesirable.

While history does not furnish us an unbroken example of either faithfulness or unfaithfulness on the part of a state-supported clergy in a time of crisis, we do feel that those examples of a clergy kept in comfort and security by a generous State are of such a number and character that, once again, the Church, in charting her course, will have need to be more than careful. The clergy of Germany at the time of the rise of Hitler were well kept. Daily needs were amply provided for, and old age did not offer the threat of poverty. Yet, when the test came and courageous resistance to the tyrant was needed, somehow the clergy as a group did not respond. In Norway also there was a state-supported clergy. When the test came there, some of the clergy weakened, but the most did not.

It becomes apparent that one cannot judge any given situation too quickly or easily. However, when all angles are considered, we feel that Bishop Eivind Berggrav, who speaks out of this latter situation, speaks wisely and helpfully for us in America when he warns strongly against the subtle encroachments of the State in this matter of power and control and when he then says: "When one has something to live for, the question of what to live on is of secondary importance." We would apply this statement of a great church leader to the present problem and say: "Let our clergy not be too deeply concerned one way or another whether earthly benefits come or not. Let this be their concern—always to serve Christ and in all things to continue true to Him."

(4) A final consideration deserves attention, one which may well become vital and determinative. It is not fair or right that our aged and superannuated clergy should ever be allowed to lack the necessities of life. There is no debate about that, we feel very sure. The real question is another. Whose business is it that our aged clergy and our superannuated pastors should be decently cared for?

To be sure, our pastors will always do their best to care for themselves. They will live modestly. They will,

on occasion, like Paul, labor with their own hands for the sake of the cause they serve they will sacrifice many things others enjoy, and they will pity themselves for having done so. In most instances they will provide for their own old age with good help.

Some, however, with all good intent, will be unable to do this. Some will meet accident, long illness, or other trouble depleting all their resources. They need help. The vital question is this—who will give such help? Who *ought* to provide it? Shall the State, whose faithful servants these men have been, look to it? Or is it not this responsibility to be laid at the door of the Church—and not at the door of the State? When the Church stand for if, having resources (and the Lutheran groups of our land have great resources) she now gracefully withdraws from the field, leaving herself expense, and allows the State to take over to carry the load? A Church which fails in this matter—is she not one highly remiss and failing in representing in any convincing way the cause of Christ who once became poor for our sakes and then gave His life for us all?

More and more the complaint arises that the Church is surrendering her responsibilities toward the poor and the helpless, delegating them to the State even to the extent of allowing her own children at times to go without bread provided by secular charity. If a change is made in this trend, might the present time not be an excellent one for a new procedure to be invoked? If that new procedure not begin in this way—clergy declining state-help and insurance subsidies by our churches declaring: "This is our responsibility—we accept it, and we will care for it!"

‘ ‘ ‘

GEMS

Marvin L. Nelson

*Far beneath these whitecap billows,
Far beneath these snowy pillows
Lie those gems of beauty—flowers.
Flowers dreaming through the hours
'Til that moment—Spring deciding
When their treasures now in hiding
Are to blossom forth defying
Men and beasts and warriors crying.
Gems ablaze—Raphaelian beauties
Filling now their earthly duties.*

French Equatorial Africa, still has its wild animals and missionaries some of the thrills that we usually get from the pioneer days of mission activity. Raymond Mathre writes from their station at French Camerouns, as follows:

Two weeks ago Sunday Pastor and Mrs. Trobisch came here on their motorcycle. They are getting along in the study of the Fulani language and seem very anxious to be out here. We enjoyed their visit very much. Wednesday we went to Garoua to buy supplies. We were about six in the evening, and when we had traveled about thirty kilometers we met an angry lion which chased us. Raymond stepped on the gas. The boys in the back of the pick-up said that there were two lions and they chased us for quite some distance and almost killed us too. Jesus is gracious to protect. Trobisches had been told that the dry season bridge over the river near Tchollire would be finished by Friday so we planned to go home with them and take our belongings that were here. When we reached the bridge at eight in the morning, things looked hopeless. Workmen worked real hard, and at eleven they said it wasn't passable. We did get across, but it wasn't very fun."

Ruth Johnson, who has just arrived in the French Camerouns to serve as teacher for the missionaries' children, has also had some experiences and records as follows:

I don't know whether I told you about the wildcat which lived a few feet from our school house or not. One day the natives were cutting away the grass, and they should have found but the nest of a wildcat! They caught it and killed the cub, but the mother escaped. We couldn't see the little cub. The first day of school I was scared by a baby snake, but it was dead. Lizards are constantly jumping down on the floor near my desk. I know, I used to be scared of a spider. The spiders spin long webs just overnight in the schoolhouse, and the morning is dusty from the holes where the ants have been eating. You learn to live close to nature out here.

Our school for missionaries' children in the French Camerouns has been getting along with a minimum of equipment. Some added supplies have been purchased, to the joy of the children. Most of these things were given for granted by our children attending school in the United States, but this is what Miss Johnson

writes about the arrival of these supplies to the Camerouns:

"The school supplies have arrived. Blackboards, playground equipment, and art supplies. The children were just thrilled. They said that school in America isn't nearly as much fun as it is in Africa. We also got our library books."

Japan

The Rev. and Mrs. Russell Sanoden, who have just announced the birth of a baby, James Palmer, give the following greeting which comes in time for a Christmas greeting:

"In postwar Japan, where old ways are changing and uncertainty fills the minds of so many, the simple story of Jesus is still effective. Whether it is a university student or a shopkeeper or a housewife, we bring it just as God has given it to us. And it has the power to save.

"A few days ago Hosaka San, a young man preparing for the university, came and asked my help to explain sin to his best friend. He wants to prepare for Baptism. Last Sunday morning Katsuyama San, who has spent a year and a half in a hospital with 'T.B.' and has had eight ribs removed, stood before our congregation. He said, 'I do not consider myself deformed by my loss, because now I have the Holy Spirit.' Yesterday I received a letter from Kamo San, a young man who works in a printing shop, who visited at our home. He is coming again to our church, and three other fellows from his shop are coming with him. In the case of each of these young men it is the simple story of Jesus performing this work in his heart. We thank God that we need but tell it as we have seen and heard it, and it bears fruit.

"Though Christmas is over a month away, we are already singing carols in our Bible classes and making preparations for the blessed season. Here in Tokyo we missionaries have around twenty Bible classes. At Christmas time we make special efforts to bring our students into and relate them to the work of our Church. They love the carols and the Christmas spirit. So we try to use this season to make Christ more real to them. We miss the Christmas morning service which we loved so much at home. Few of our people would be able to attend that morning as it is not a holiday in Japan. However, we plan to have an evening service preceded by an informal supper gathering for our believers.

"Winter has arrived earlier than usual in Japan this year. We walk around shivering in heavy sweaters and

other warm clothing, but in the street in front of our house children still play with bare hands and feet and without caps. The Japanese people learn from childhood to endure suffering and hardship, because they can't afford the luxuries of enough warm clothing and heated homes."

Much of our work in Japan up to the present time has been introductory to the full evangelistic approach that we wish to make to the people on our large mission field. We have been erecting buildings and laying plans for future work at the same time as evangelistic services and Bible classes have been conducted by missionaries and their Japanese assistants.

Even during this introductory period we have seen fruits of our labor. Congregations and groups have been brought together and organized. Recent reports tell of people that have come to faith in Christ and have received baptism and confirmation. One report comes from the Rev. Olaf Hansen in a letter dated November 10.

"Shimada district had its first baptism this past Sunday. This represents the culmination of some great hopes and prayers. Shimada has been, for some reason, more difficult than other places, though the attendance at services has been better than at other cities. There were also two confirmations, one of them being Dr. Ishiyama, whom you met while visiting the city.

"I also attended the groundbreaking ceremony in Shizuoka for the Bible School. It was an auspicious occasion, and our prayers are that the Bible School shall be a source of real strength to our work."

Another report comes from Miss Marion Hanson from Okazaki:

"October 4 was a happy day, and I'll tell you why. After the morning service on the Sunday mentioned we had tea and cakes; that means there was something special. It was very special. Such a fellowship also means speeches, of course. Mr. Abe called on me first, and I tried to get out of it, thinking quite hurriedly of what I could possibly express in Japanese with no preparation. They were very patient, however, and I managed to tell them of two particular joys I had that day. It was dedication Sunday in Okazaki Lutheran Church, and I was glad for that. Our church is lovely, and we were all glad to be able to begin meeting there. More than that, I think, I was glad because that morning four adults had become members of the Church not made with hands, not visible to the human eye. In addition to the baptism service there was a confirmation service for two who had been baptized as infants. One was the son of Mr. Abe and the other was a working

girl who had not remained in her covenant relationship with God.

"When I finished, each one gave his or her testimony and I wish you could have heard them. God's Word still shows people their sin and the need of a Savior. It still gives them courage to stand alone in the midst of their non-Christian family to witness of Him. And it still gives joy that no man can take away. They wonder about what their lives had been before hearing the Word and then how it was that they first heard it."

Big Work

The Prairie

Thoughts came to me on a Sunday morning some time ago when the world situation appeared particularly critical. The world seemed ready to "bust wide open" and what did I do about it? I announced "Divine Service at the usual time next Sunday, with Communion." All I did about the world situation that day was to preach the Word and schedule Communion for the following Sunday.

The seeming incongruity of the thing was what troubled me. The fact that man might destroy civilization in another war in spite of the fact that I served Holy Communion on the subsequent Sunday seemed to me a depressing fact. My mood became worse as I realized that probably the most I ever would or could do about the world situation would be to continue to administer the Sacraments, preach the Word, and continue searching for lost souls, finding many but seeing few. "Suppose I do this for twenty hours every day for the rest of my life and civilization still gets destroyed by man! Of what worth has my work been?"

"Wouldn't I be serving God better if I could do something big? What does my work in a country like this amount to in terms of influencing the world? What can I not be doing more if I could influence the lives of the world? Would it not be much better to start an organized campaign to get Eisenhower and Malenkov to meet together every week for Bible study and daily worship? If I were only chaplain to the United Nations, would I not then be able to do more for mankind than I am now doing?"

But then God showed me that the work done at the grass-roots level with human souls is man's only hope. In the first place, God, through this work rescues perhaps many, of the souls in the world. In the second place, this grass-roots work will influence even the earthly destiny if it continues to spread over the earth through little cells (congregations) everywhere.

Light Has Sprung Up

Harold B. Kildahl

EPIPHANY
January 3, 1954
Matthew 4:13-17

Light! That has been the message of God to men in every generation. To Adam—to Abraham—to David to Moses—to Isaiah—and to the world of men God has since promised light, spiritual light; which is to us a way to follow, a truth to guide, and at the end of the way, a life that will not end in a Kingdom that will fail.

Light! The promised light of heaven was given. First, the light of the world, the light that shined on people walking in the darkness of sin, superstition, slavery, the light of love, of healing, of redeeming power; the light of salvation for the souls of men is the Word made flesh, the ever present and ever compassionate Savior, Jesus Christ. He was given. He lived. He loved. He died. But He lives and still continues the Living Word to show the way, to guide men by the truth, holding out the life in the eternal kingdom. Light! "The gentiles shall come to Thy light and be drawn to the brightness of Thy rising." The promise of God has been fulfilled as men have been drawn to the Light that is Christ. The procession of people from the very beginning to the present numbers myriad millions in its train—men and women who have "come out of great tribulation," out of years of groping for the real meaning of life, out of the darkness of sinful living, out of hopeless despair, to the Light of Christ and His blessed promises of life. It still continues as the Gospel of the eternal Kingdom is proclaimed by men and women who have taken up the challenge of the Word to bring Light to the souls of men now lost in darkness. The program of missions is the Church at work fulfilling the prophecy of the Word—and always it is the same, the same method of progress, the same pattern of turning, through repentance. Men have always come to the Light by passing through the dark shadows of repentance. It could not be otherwise.

Light! The dying poet Goethe might well cry aloud, "More light!" But until man has come into the full realization of the fact that "Light has sprung up," that Light has put the light of heaven in the world of men in the hearts of men, and until man has been led by the Word through the darksome experience of repentance and has followed the guidance of the Spirit to the eternal Light of Jesus Christ, the same cry will come from many hearts—"More Light."

Light! It has sprung up in Christ our Lord. Therefore, children, "While ye have the Light, walk in the Light, that ye may be the children of the Light." Amen.

Help Wanted for Young Churches

Philip S. Dybvig

A few weeks ago the Rev. Walter B. Scarvie of Detroit, Michigan, wrote and told us that Salem Lutheran Church in Detroit had 20 choir robes which had been replaced by new robes but which could still be used if we knew of some young church that needed them. Through contact with our office, the 20 choir robes were soon on their way to St. John's Lutheran Church of Plainedge (Massapequa), Long Island, New York.

Surely the choir of Salem Lutheran Church gets satisfaction out of knowing that their choir robes are still being used in the worship of God. Just as surely, the newly organized choir in St. John's Lutheran Church is greatly encouraged to have robes so soon after being organized.

This leads us to make an appeal to churches everywhere to report to us available choir robes and other objects than can be used by our new churches. Bear in mind that the new church is much like the young couple who has just been married. Everything for the household must be purchased, and many discards are more than welcome. So with the new church. True, the mother church provides minimum essential equipment, but there are 101 other needs to be met.

The following articles are much needed in almost every young church:

- Choir robes
- Sunday school chairs of all sizes
- Folding chairs
- Chancel chair
- Office desk and chair
- Sunday school tables
- Baptismal font
- Lectern
- Pulpit
- Candelabra for altar
- Altar
- Altar hangings
- Communion sets
- Offering Plates
- Candle lighters

The above items can rather easily be sent from one church to another regardless of distance. The following are also needed in most cases, but would not be transported very far:

- Piano
- Organ
- Pews

A word to the Home Mission office will be relayed immediately to some young church which can use the available item, and arrangements for shipping made.

It was late in the afternoon Tuesday, December 8. The Joint Union Committee of the American Lutheran Church, the Lutheran Free Church, the United Evangelical Lutheran Church, and The Evangelical Lutheran Church had been working steadily for two days, and with such marked success that it had become quite apparent that it would be possible to adjourn in another few hours—a day earlier than had been anticipated. Shortly before the time set for adjournment of the afternoon session, Dr. L. Ludwig, member of the ALC delegation and secretary of the Joint Committee on Polity and Organization, offered a motion that the Joint Union Committee accept “in toto” the *Report on Polity and Organization* for the prospective new merged Church. The motion was quickly seconded; a call for “the question” came from the floor. When the question was put, the affirmative vote was unanimous.

Thus ended months and months of intense (and sometimes tense) negotiations out of which grew the second significant document of the series which will be necessary before the merger can become an actuality. The first, adopted by the negotiating bodies in 1952, was the *United Testimony on Faith and Life*, dealing with matters of doctrine and Christian ethics. Such matters were naturally put first on the agenda of the Joint Union committee, since it would be impossible to contemplate a merger unless it was established that doctrinal agreement existed among the bodies and that their views on Christian life gave promise of harmonious relations. No doubt the *United Testimony* will always be considered the basic document among those being drawn up.

Yet it must not be thought that the document now agreed upon is of minor importance. True, it deals with practical matters—with “the machinery” (an expression we do not particularly like, by the way) of a large Church. It may be successfully argued that these are matters of secondary importance, certainly secondary to the correct doctrinal and ethical basis. Nevertheless, the new Church must serve as the working arm of several thousand congregations, must deal with an operational program covering all the phases of the Lord’s Great Commission, and must provide a method of carrying on that work which shall be satisfactory to almost two million people who come from church bodies of rather differing methods of operation. When someone says, “If we are agreed in doctrine and practise, let’s get together at once and let these other matters take care of themselves,” it must be confessed that we find it difficult to agree. Practical matters may be secondary to doctrine and practise, but they are nevertheless very, very important. We hope that the editorial pages of LUTHERAN HERALD will be able to demonstrate *how* important they are during the coming months.

The background of the *Report on Polity and Organization* is rather well known to our readers. Nevertheless it will be wise to remind ourselves of the details which were in accordance with the action of the 1952 convention that the Joint Union set itself the task, during the ensuing biennium, of studying polity and organization. At the meeting of November 10, 1952, sub-committees were appointed to begin this work. Unfortunately there was some misunderstanding as to the exact duties of those committees, with the result that the report of the Joint Union Committee last March was decidedly inconclusive. Truth to tell, all it accomplished was to point up the differences in organizational theory and practise which existed among the bodies. Readers will remember that our editorial comment at that time was more than a little pessimistic. There seemed to be a wide difference that we found it difficult to establish a meeting ground. But we did point out that the principles of organization are not basic and expressed the hope that a meeting ground would be found.

The months since the March meeting of the Joint Union Committee have seen a two-pronged effort to reach agreement on a workable organization for the new Church. The authority has continued to be vested in the union committees of the respective churches. They were elected by the Churches and were given a specific mandate to draw up organizational plans and to assume responsibility which they neither could nor would shirk. But it was completely impossible for the scattered members of those committees to carry out the research necessary, to write the actual chapters of the document, and to enter into the laborious and complex negotiations needed. To do this actual “spade work” smaller committees on Polity and Organization were appointed by the body presidents. These four smaller committees together made up the Joint Committee on Polity and Organization. Naturally, these smaller committees co-operated closely with the union committees. As far as the ELC groups are concerned, arrangements were made to have the Union Committee and the committee on Polity and Organization meet together at each important step along the way. The Joint Union Committee and the Joint Committee on Polity and Organization also met together.

In order to show that the work was taken seriously, we might mention that, since last March, the Joint Committee on Polity and Organization has been

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ard Step

etings, totalling nearly 15 days. The Joint Union Committee and the Committee on Polity and Organization have jointly met twice, for a total of four very full days.

What has been accomplished? Step by step, word by word, paragraph by paragraph, a rather complete organizational pattern has been hammered out, covering in outline what the new Church will look like. The term "blueprint" has been used, and we shall no doubt use that word often in discussing the *Report*. Yet it is false, as one of the ELC members pointed out, that "blueprint" is not quite the right word to describe what the *Report* contains. The blueprint of a building which is to be erected goes into complete detail, which the *Report* does not. Perhaps "preliminary sketch" would be better.

At any rate, whether "blueprint" or "preliminary sketch," the *Report* is an elaborate document. In its final printed form it will contain something over 80 pages (nearer 100 when other matters which must go before the 1954 conventions from the Joint Union Committee are added). It contains a statement on polity and chapters on the congregation, the church body, the constitution, the officers, the districts, and the complete operational machinery. It includes a large summary part of the organization and a map showing suggested district boundaries.

And the miraculous fact is that it is a report unanimously agreed to by the Joint Union Committee. Had anyone insisted last March that December of the same year would see complete agreement reached in these matters, we would have called that person an unrealistic optimist. Yet that is what has come to pass, and we say humbly, "This is of the Lord, and it is marvellous in our eyes."

The procedure from this point, as far as The Evangelical Lutheran Church is concerned, is as follows: All matters having to do with the merger negotiations will be within the purview of the Church Council, which is made up of the district presidents plus a lay representative of each district, with the President of the Church as chairman. On the day before this is being written, that body plus the ELC Union Committee and the ELC Committee on Polity and Organization spent many hours going through the *Report*. On the day following this writing, the Church Council will

meet to draw up the needed resolutions to bring the *Report* before the convention of next June in proper form.

In the meanwhile, the *Report* itself is being put into editorial shape for printing in large quantities. It is expected that it will be off the press before January 15. Copies will be sent to all pastors of the Church and to all secretaries of congregations, as well as to board members and officials and executives. No doubt some method will be devised whereby members of the Church will be able to secure copies, probably at a nominal cost.

The point is that, the moment the *Report* is off the press, it is the property of the Church. Then must come a time of serious study and discussion in order that the June convention will find the constituency of the Church prepared to make an intelligent judgment and reach a correct decision. Plans are in the making to have special meetings of both pastors and lay members of the Church throughout the coming months for intensive study of the document.

As far as LUTHERAN HERALD is concerned, we are acutely aware that there is no task before us now which is of greater importance than the discussion of the *Report on Polity and Organization*. It was possible for us to publish the *United Testimony* in full as an insert in a single issue of the paper. It is impossible to do that with the *Report*. Interested members of the Church will have to secure their own copies. We shall confine ourselves in the columns of the paper to the following:

- (1) Rather elaborate editorial discussion. We have tentatively planned to devote one half of our editorial space—as nearly as possible two columns each week—to an analysis of the *Report*, chapter by chapter.
- (2) Articles by such members of the Union Committee and the Committee on Polity and Organization as may be willing to address themselves to various aspects of the report.
- (3) Letters from the members of the Church.

In other words, from now on the *Report* has highest priority in these pages. There may be times when our readers will feel that we are devoting too much space to this discussion. Our honest opinion is that there cannot be too much discussion. There was a good deal of justice to the complaint made in 1952 that time for discussion of the *United Testimony* was too short. That cannot be said now. There will be more than five months in which to discuss it. May it be a good and beneficial discussion, leading to a good and beneficial decision.

Meditations for the Family Altar

J. R. Heslop

TOWARD THE FIRST SUNDAY AFTER EPIPHANY

The Epistle: Hebrews 2:11-16

The Gospel: John 7:37-43

Monday, January 4

HAVE YOU SEEN HIM?

Read John 1:1-14

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

Thousands of people saw Jesus when He was on earth in the flesh. But many of them saw Him with no more than the 20/20 vision of ordinary eyes. Seeing no more than this they remained unimpressed, unmoved, unchanged. Their lives continued on, full of lack. John, the beloved disciple, saw Jesus too, but his experience was altogether different. It changed him. This is explained by the fact that he saw Jesus through opened eyes. It was the revelation of a glory that affected him and held him for the rest of his days. Jesus, shed of glory, deserves and exacts nothing more than a polite tip of the hat while we run on to other things. But Jesus beheld in faith's full dimensions compels our worship and our lives.

O God, focus our eyes so that we shall see Jesus in all His grace and truth, and live our lives unto Him. Amen.

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Thursday, January 7

DECLARE THESE THINGS

Read Titus 2:11-15

Declare these things; exhort and reprove with all authority. Let no man despise you.

Because Christian people have something to see they also should have something to say. Paul charges Titus to give strong voice to his convictions. For this witness, falling on the ears of the world, is God's outreach for precious additions to the Kingdom. High over a busy intersection in a large city is a sign: "Prayer Changes All Things." This sign was erected by a man whose life was saved by fervent prayer. Every day thousands read this witness. Even the most careless and callous are exposed to its announcement of truth. Indeed, not all who see it make the desired response. Yet out of the multitudes God through this means reaches some. It is a privilege rather than a duty to bear witness to Christian faith. For there can be no finer favor to God or man than to bring a man to God. Daily life is filled with openings through which we may speak.

Tuesday, January 5

WALKING BY LIGHT

Read Isaiah 9:1-7

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.

At best, walking in the dark is a difficult business. Headway is slow, and each creeping forward step is taken with a feeling of fear. All manner of trouble and danger lie hidden and waiting. Man is not so made that he can move with grace and ease in places devoid of light. This is true whether the attempted journey be across the room or across sixty years of life. But when it is a life that is being walked in the dark, far more than barked shins is involved. Then the whole man suffers from a paralysis of fear. Or he walks crazily into the very mouth of danger to be forever lost from God. Neither the fruit of such an existence, nor its end, can be otherwise unless man looks up to see the Light. Isaiah pointed to the Light that would arise to flood the countryside of every man's life. The invitation to all is to live life walking by light.

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Friday, January 8

PRIVILEGED MEN

Read Luke 10:21-24

Blessed are the eyes which see what you see. For I tell you that many prophets and kings desired to see what you see, and did not see it.

The Savior is here telling His disciples how fortunate they are. For with their own eyes they are looking upon the Son of God. This is something that David had not been privileged to do. He could only sing of Him who was to come. This is an experience that Isaiah could not have. He opened his whole soul to God, yet the Desire of the Nations lay far beyond the horizon of his physical eyes. Both David and Isaiah saw Jesus in the promises of God, but they were not granted to see Him in the flesh. Because the Savior has been here, all believers today have an advantage over the prophets and kings who looked for His coming. We see with our own eyes the Kingdom He has established. We see the fruits of faith in life all about us. And we ourselves are invited to so live that others may see Christ in our living.

Wednesday, January 6

COMPLETE

Read Luke 2:25-32

Lord, now lettest thou thy servant depart in peace, according to thy word; mine eyes have seen thy salvation.

This was the most wonderful moment in the life of Simeon. For many years he had looked for the "consolation of Israel." And now it was fulfilled. In his own arms he held the child Jesus and saw this One who brought salvation to the world. With this his life was made complete and he said to God that he was ready to depart. Completion came at a late age in his life. But Simeon would have rejoiced at Jesus had it been possible to see Him many years sooner. In His life among us, the Holy Spirit is striving to make lives complete at an early age. He desires that Christ shall be seen by young eyes. This early vision makes the pilgrimage of life a service to God. It keeps the heart from being hardened against God. The longer the Christ is out the harder it becomes to let Him go. If your life is incomplete, pray God to finish it now. Then life will truly be complete. Then you can bless God.

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Saturday, January 9

GLORY TO GOD ALONE

Read Psalm 86:1-10

All the nations thou hast made shall come and bow before thee, O Lord; and shall glorify thy name.

A quick survey of the world situation today makes it plain that the nations are not giving much glory to God. Even in the East is much more on the side of hatred against man with little to do with love or glory to God. One many wonder if the nations will ever bow before the Lord. A historian reminds us that the birth of Christ there have been years of universal peace. This is the record of the nations. But the glory of God is such that it shines even in the darkest places. It would be difficult anywhere today, to any nation, and the total population ignorant of the Gospel. Someone there has been reaching out to the people of every color and race. You I have a direct part in winning men to give God the glory.

Help us, O God, that we may bring all the nations to bow before Thee. Amen.

Lutheran Hymnal

ere and There on the Christian Front

Edited by Raymond M. Olson

CATHOLICS OPEN MARIAN YEAR

Pope Pius XII has inaugurated the Marian Year during which Roman Catholics throughout the world will celebrate the 100th anniversary of the dogma of the Immaculate Conception. This dogma was made an article of faith by Pope Pius IX in 1853. It states that the Virgin Mary was free from original sin from the moment of conception in her mother's womb. The services in Rome and other parts of the world marked the beginning of a year-long crusade of prayers and pilgrimages called by Pope Pius to honor the Virgin and seek her aid in meeting the problems of the present difficult times. Objectives of the prayer crusade, set forth last September, are universal peace, the end of class hatreds, and the liberation of the "Church of Silence" in the Iron Curtain countries.

NEW BIBLES CIRCULATE OVER 10 MILLION SCRIPTURES

More than 25,000,000 copies of the Scriptures will be published or circulated throughout the world in 1954, but the actual need is for twice that number, the Advisory Council of the American Bible Society was told at its annual meeting in New York, by the treasurer of the Society, Dr. Gilbert Darlington. This figure represents the combined program of the 24 national Bible societies.

Dr. Darlington reported that the American Bible Society's production schedule next year calls for the publication of 365,000 Bibles, 474,500 Testaments, 13,227,000 Gospel portions and 100,000 volumes for the blind. This does not include production overseas.

It was also reported that the Bible societies in Berlin and in the East Zone of Germany are showing "real life and hope." Currently the Society is seeking to provide these societies with personnel for their work, paper, cellulose, binding materials for a publications program in the East Zone, and supply of the Scripture to Soviet Zone peoples.

DR. BADER HONORED



RNS Photo

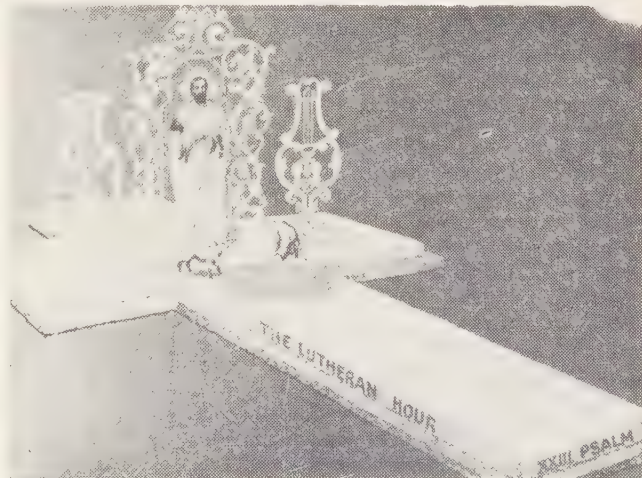
Dr. Jesse M. Bader, who is retiring December 31 as executive director of the National Council of Churches' Department of Evangelism (left), is congratulated for his 34 years of church work by Methodist Bishop William C. Martin of Dallas, Texas, at a dinner in his honor. Following his retirement, Dr. Bader will devote his full time to serving the World Convention of the Churches of Christ (Disciples), of which he is general secretary.

WORTHY OF NOTE . . .

The Lutheran Church-Missouri Synod has taken an option on a 177-acre tract just outside Fort Wayne, Indiana, as

the site of a proposed senior college . . . Catholic novelists who write with a spirit of "realism" and produce material which "if not directly immoral, is calculated to prove an occasion of sin," were criticized in London by Bernard Cardinal Griffin, Archbishop of Westminster . . . The New York State Court of Appeals has upheld the merger of the Congregational Christian Churches with the Evangelical and Reformed Church. In a 4-2 decision, the state's highest tribunal affirmed a decision of a lower court that civil courts have no jurisdiction in the proposed merger because no property rights are involved. . . . The United Nations should accept responsibility for bringing Israel and the Arab States to a common discussion table and mediating the relations between them, the executive committee of the British Council of Christians and Jews urged at its annual meeting. The Council said, "We feel that . . . we do have a particular responsibility to help members of both the Christian and Jewish communities in this country to approach these matters in the light of those moral and ethical principles which form the common ground between their respective religious traditions."

LUTHERAN ROSE BOWL FLOAT



RNS Photo

This float, depicting the 23rd Psalm, will be the Lutheran Hour's entry in the famous Tournament of Roses parade in Pasadena, California, on New Year's Day, carrying out the theme "Famous Books in Flowers."

Schools and Colleges

Edited by the Department of Higher Education

CAMPUS NEWS NOTES . . .

A pioneer hand-carved altarpiece in the Norwegian American Historical Museum has been given recognition by the National Gallery of Art, Washington, D.C. The Nativity detail was selected for use on one of the Christmas cards issued by the Gallery this year.

A Minnesota pioneer, Lars Christenson, carved the piece of folk art, which was presented to the Museum following his death in 1910. A photograph, which was reproduced in water color, was used for the Christmas card reproduction.

The Norwegian American Historical Museum is owned by *Luther College*. It is the official museum of the Norwegian American Historical Association.

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A gold damask backdrop was installed at the *Augustana College* gymnasium for the annual Christmas vespers, according to A. J. Running, *Augustana College* choir director.

The drapery, measuring 22 feet by 150 feet was given to the college by the First Lutheran Ladies Aid of Sioux Falls.

* * *

The annual Christmas radio broadcast of *Concordia College* will tie together simultaneous Christmas parties which will be held in scores of communities December 28 by *Concordia* students, alumni, and friends. Stations WDAY in Fargo and KFJR in Bismarck will carry the broadcast from the North Lounge in Fjelstad Hall.

There will be local Cobber parties at various places in Minnesota, North Dakota, Montana, and New York. Greetings in the form of telegrams and telephone calls will be conveyed to Cobbers listening to the party broadcast. Norman Aarestad, a junior from Bigfork, Montana, is general chairman of the event.

* * *

Ade Christenson, for 27 years coach at *St. Olaf College*, was named to the Juster Brothers Store (Minneapolis) Sports Hall of Fame and was given a

trophy from the Hall of Fame on a KSTP-TV show by Jack Horner, sports editor for the station.

Coach Christenson this year coached the Ole gridgers to an undefeated season which netted the Midwest Conference championship and top spot in the nation among the scoring leaders per game.

* * *

Fourteen seniors from *Pacific Lutheran College* have been chosen by the faculty and a student committee to be included in the 1954 edition of "Who's Who Among Students in American Universities and Colleges."

The students selected include: Priscilla Asper, Woodburn, Oregon; John P. Carlstrom, Antioch, California; Janet Carson, Independence, California; Edith Engel, Portland, Oregon; Jeanette Foss, Seattle, Washington; Joyce Genz, Portland; Kathleen Hinrichs, Yakima, Washington; Glenn Johnson, Oakland, California; Donald Keith, Seattle, Washington; Janet Klippen, Tacoma, Washington; John Osburn, Parkland, Washington; John Rydgren, Seattle; Joanne Schief, Gladstone, Oregon; and Richard Stuhlmiller, Edwall, Washington.

* * *

The students of *Luther Theological Seminary* in St. Paul have launched a student body publication called "Seminary Life." Its editors and officers are: Editor-in-Chief, Norman Neuman; editorials, Paul Lee; contributors, Peter Kjeseth, A. Marlin Stene, Wayne F. Moquin, Arthur Olsen, and Karl Brevik; Production, Arlan Johnson.

* * *

Mrs. Alice Polikowsky has accepted the position of alumni director for *Concordia College*, it has been announced by President Joseph L. Knutson. Mrs. Polikowsky, the present society editor for the "Moorhead Daily News," assumes her duties at the college on January 1.

As the first alumni director she will edit the alumni newsletters and a special publication which will appear early next year.

Four *St. Olaf College* varsity teams won ten out of sixteen and received excellent or superior ratings in all individual events seventh annual Bradley University Speech Tournament, the latter November at Peoria, Illinois.

Frank Nelson, Northfield, radio newscasting division and Telleckson, Green Bay, Wisconsin, the after-dinner speaking division both rated superior.

Excellent ratings were received in the fields of discussion, folklore, and extemporaneous speaking.

* * *

On December 3, 4, and 5 a conference workshop was sponsored by the Department of Christian Education, the general theme, "The Recruiting, Training, Placement, and Profession of the Parish Worker."

Representatives from the conference were: Dr. Stanley L. Olsen, Mr. Arvid Schlicht, and Miss Arlette Olson from *Augustana College*; Sigvald D. Fauske, Dr. Eugene Fevold, and Pastor Myron R. Swenson from *Concordia*; Pastor G. L. Belgum, N. L. Fadness, and Miss Ruth Carlstrom, *Luther*; Miss Margaret Carlstrom, *Pacific Lutheran*; Mr. Ph. Fjelsted, Pastor Harlan F. Fosberg, Miss Elaine Tracy, *St. Olaf*; Miss Margborg Coltvat and Pastor T. H. Beck, *Waldorf*; and Dr. L. N. Nelson and Dr. E. Clifford Nelson, *Luther Seminary*.

Among the fifty participants were representatives from the parish ministry, parish workers, Diaconate, mission, Lutheran Welfare Society, the Department of Christian Education. Among the guests were representatives from Augustana Synod, Lutheran Free Church, Suomi Lutheran and Lutheran Bible Institute.

ATTENTION, ALL STUDENTS OF THE SCHOOLS AND COLLEGES OF THE ELC!

The annual ELC Student Conference will be held on the campus of *Augustana College*, Sioux Falls, S. D. March 12, 13, and 14, 1954. Details of the program will appear on this page at a later date.

D-WINTER CONVOCATION

Continued from page 1198)

At 10 o'clock Prof. Liefeld will lecture on the First Epistle of Peter.

We were very happy to be able to secure a pastor, one of the American Lutheran Church, the Rev. Carl Mau, who has for the past several years been on assignment under the Lutheran World Federation and other relief agencies in Germany. His work there has given him wide opportunity for contacts, particularly in the fields, and he has been invited to give the Bergner Memorial Lecture on "Stewardship Lessons in Germany," before the Seminary Convocation. Then, at a joint session with the Brotherhood, he will, under the heading "Christ and Your Vocation," share with us insights in the striking movement in Germany called the Evangelical Academy Movement, which in so many fields, professional and industrial, is helping the Christian layman in Germany to see the significance of his own job in terms of Christian life and service.

The Rev. Raymond Olson, against the background of his extensive travels this summer, will answer the question, "Where Does Our Lutheran World Action Money Go?"

While the Brotherhood men are busy with their own plans and deliberations, Pastor Melford S. Knutson of Albert Lea will lead the Seminary Convocation in a presentation of and a discussion of the subject, "Utilizing the Man Power of the Church."

The opening evening Communion Service, which has always been an important feature, will this year be a joint service, the Rev. Alvin Lewis officiating. The Rev. Norman L. Nielsen will preach the sermon.

While the convocation program occupies just three days this year instead of four, we believe that it will be no less interesting, especially because we are permitted to so closely co-ordinate with the men of our church in their Brotherhood convention.

Correspondence

BIBLE CONFERENCE IN SOUTH DAKOTA

II Chron. 7:14ff: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven. . . ."

That is, in short, what happened here in First Lutheran Church this last week. The messages from the Word of God through the Rev. R. P. Haakonson and Evangelist

Nels Pedersen first reached the Christians, and a real work was done among them. The heart prayer became "God give me a burden for the lost." One lady received such an answer to her prayer that she hardly had any sleep the next nights because of the burden of prayer for the lost.

Sin was confessed and dealt with. Worldliness was thrown overboard. Resignations were sent in to lodges along with a testimony for Christ; face paint and other signs of worldliness disappeared from our midst.

False assurance was revealed in the heart of others that had considered themselves Christians, but now they dealt with sin and found true peace with God through the blood of the Cross. Never has this parish had such a visitation from God.

On Sunday morning of the last day Pastor Haakonson and I traveled to Vale, the south church of this parish, and right after the service a lady came repenting of her sin and asked me for forgiveness for her hate and backbiting; then she came to Jesus and the same evening gave a clear-cut testimony of forgiveness and peace with God through Jesus Christ.

Several young people also came to Christ. One was so happy that she could not keep quiet about her new-found Savior. She witnessed all the way home to her folks, and her mother, too, was converted. Almost right away the young girl said, "I will have to write to my aunt now who promised me a formal for Christmas and tell her I won't need that now." Another boy came from fifty miles to one service and gave his heart to Jesus after the service.

Our afternoon meetings were small but so precious. Nels Pedersen's studies on prayer challenged every Christian, as did the studies in Nehemiah by Pastor Haakonson. Almost every afternoon someone came to the sessions with a heavy heart and asked to be dealt with, and all who came found in Jesus Christ the cure for their sins. We believe that the work done this week was deep-going and permanent. The personal work was thorough. Each convert had a positive testimony for Christ.

People attending from other churches said that this was the finest awakening that they had ever experienced, and I would say the same. There was no human pressure; it was all the work of the Holy Spirit. The speakers were hid behind the Cross and with Paul were determined to "know nothing among us than Christ and Him crucified."

The Lord of our Hope also blessed with big crowds. The last Sunday evening we were so crowded that the choir loft was used and chairs had to be set up in the rear of the church, the offerings were generous, and we just thank and praise Him for His "great and precious promises" which we could claim for ourselves that week. This conference was sponsored by the Lutheran Evangelistic Movement.

K. L. ELLINGTON
Newell, S. Dak.

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Within the E.L.C.

PERSONS

The Rev. Knut Seehuus, the venerable nonagenarian who died Dec. 1 in Decorah, Iowa, was interred Dec. 5 in the churchyard of Big Canoe Church (near Locust, Iowa), which he earlier had served during many years. The Rev. B. A. Johnson of Decorah preached at the funeral services; the pastor of Big Canoe Church, the Rev. William Hexom, officiated. Luther College, alma mater of the deceased, was represented by President Ylvisaker.

The Rev. Nelson F. Preus, pastor of St. John's Church, Waukon, Iowa, since 1947, has accepted a call to Olivet Church, Fargo, North Dakota.

The Rev. Orlando Ingvaldstad, Jr., U. S. Navy Chaplain since 1942, has accepted a call to Norway Grove Church, De Forest, Wisconsin.

The Rev. S. G. Hauge, who has served the Hawley Parish in Northern Minnesota during 53 years, has announced that he will retire from the parish ministry April 1, 1954.

The Rev. H. N. Bakke, pastor of the McCallsburg Parish in central Iowa since 1928, has resigned on account of impaired health. **The Rev. H. F. Hu- sseth**, formerly pastor of the Winnebago parish in Iowa, will serve the McCallsburg parish as interim pastor.

The Rev. R. A. Wangberg, pastor of St. John's Church, Webster, South Dakota since 1947, will by March 1, 1954, move to his new parish, First Lutheran-Hegre, Madison, Minnesota. Interim pastor in the parish is **the Rev. S. C. Simondson**, Fosston, Minnesota, who served it as pastor 1930-46.

The Rev. M. D. Hansing, Westby, Montana, is moving to his new parish, Harlowton-Barker, also in Montana, about the middle of January.

The Rev. Merrill T. Gilbertson, dean of men at Waldorf College, Forest City, Iowa, is serving Bethel Church at Scarville, Iowa, on a temporary basis.

The Rev. Morris R. Thompson, associate pastor at Central Lutheran Church, Portland, Oregon, will late in January begin organizing a new Home Mission parish at Concrete, Wash.

Sister Mette Hagen, Lutheran Deaconess Home in Chicago, celebrated her 80th birthday Nov. 12. For many years she was a missionary deaconess in Madagascar.

The Rev. A. N. Skogerboe, pastor of the Erskine parish in the Northern

Minnesota District since 1919, terminated his ministry there early in December. He will continue to live in Erskine.

The Rev. Arnold E. Olson, Clam Falls, Wis., has accepted a call to Our Saviour's Church, Redfield, South Dakota. He will move to Redfield about February 1.

The Rev. Opie S. Rindahl, pastor of Trinity Church, Bismarck, North Dakota, since 1929, has accepted a call to be co-pastor of Luther Memorial Church, South St. Paul, Minn., and will be installed there February 21.

The Rev. J. W. Rosholt is serving as interim pastor of Maplewood Church near Pelican Rapids, Minn.

The Rev. H. Wm. Sorensen, Spirit Lake, Iowa, has accepted a call to Central Lutheran Church, Des Moines, Iowa, to take over his duties there about January 20. The new pastor in the Spirit Lake parish will be **the Rev. William Hilker**, at present assistant pastor of Bethesda Church, Ames, Iowa.

DISTRICTS

Eastern

Elk Mound, Wis. Big Elk Creek Church, a rural church of the Elk Mound parish, celebrated its 95th anniversary Sunday, Nov. 22. The festival speaker was Dr. J. A. Aasgaard, general president of The Evangelical Lutheran Church. Also on Friday evening, Nov. 20, an anniversary service was held, the speaker being the Rev. Edwin Gunderson, who served the parish 1940-43. The present pastor is the Rev. O. R. A. Tolfelson. After the destruction by fire of the congregation's first church in 1914, its present house of worship was erected the following year. Big Elk Creek Church forms a parish together with the church in Elk Mound and the rural Barum church.

Baldwin, N. Y. Bethlehem Church, served by Pastors Stuart E. Ensberg and Paul B. Eid, received 68 new members Nov. 29, ten of them by adult confirmation.

Southern Minnesota

Slayton, Minn. Guest speaker Dec. 6 at services in Slayton Church, parish of the Rev. T. G. Wicks, was the Rev. Oscar A. Anderson, executive secretary of the Young People's Luther League. Dedicated at the service were the Mil- dred Nelson Memorial Chimes, given

by Leslie H. Nelson, husband of deceased, and other friends, and a Christian Service flag. This flag, as yet, was given by the Church's prior Luther League as a challenge to the youth of the church to enter time Christian service.

Grand Meadow, Minn. A fundraising campaign undertaken in November by Grand Meadow Church, presided over by the Rev. Eugene V. Holland, resulted in \$65,000 toward the erection of a new church, which, exclusive of furnishings, will cost about \$100,000.

Northern Minnesota

Hawley, Minn. The Hawley parish will be divided into two parishes with its present pastor, the Rev. S. G. Hauge, retiring in the course of the coming spring. The church in Hawley and the church in Lysnes will form one parish together with the rural churches Rollag and Lysnes. The other parish will be made up of the churches in Park and Lysnes.

Mentor, Minn. Mentor Church, which is a part of the Erskine parish, held a farewell reception Nov. 22 for its pastor, the Rev. A. N. Skogerboe, who has resigned after a pastorate of 34 years. Gifts were presented by Pastor and Mrs. Skogerboe.

South Central

Marshalltown, Iowa. Elim Church, parish of the Rev. B. O. Lokens, received Dec. 6, 53 new members. Included in this number were 15 adults who were confirmed after a period of instruction.

Kensett, Iowa. Bethany Church, the Kensett parish gained 50 new members during 1953, and Elk Creek Church of the same parish gained 10. The parish is planning to build a new parsonage. Elk Creek Church installed this year new pews and a lectern in the church, which was remodeled last year. The Rev. H. J. Westberg is pastor of the parish.

North Dakota

Litchville, N. Dak. The 70th anniversary of North La Moure Church, parish of the Rev. E. K. J. Kristensen, was observed Oct. 4th. The sermon at the morning worship was preached by Dr. L. E. Tallakson, president of the North Dakota District, who also dedicated a number of altar furnishings given as memorial gifts. Later in the day addresses were given by two former pastors of the congregation, Rev. Strand and Frederick Dahl, and by Rev. H. O. Gilbertson, a son of the congregation.

Bismarck, N. Dak. The \$160,000 parish house of Trinity Church, parish of the Rev. O. S. Rindahl, was dedicated Nov. 15 by Dr. J. A. Aasgaard, general president of The Evangelical Lutheran Church. This new structure increases the property value of the congregation to \$300,000. Its church, built in 1900, acquired an Aeolian pipe organ in 1942. A \$35,000 parsonage was added in 1947. The new parish house has two chapels, two assembly rooms, an auditorium, 30 class rooms, and parish offices. During the last five years Trinity Church has had two Sunday morning services, one of which is regularly broadcast.

North Dakota

Huron, S. Dak. American Lutheran Church of this city, parish of Dr. Sanford Tollefson, celebrated throughout November the 50th anniversary of its founding. Among the speakers at the various anniversary services were the Rev. S. D. Disrud, Eagle Rock, Calif., who served the Huron parish 1923-36, and Dr. L. A. Pierson, president of the North Dakota District. Groundbreaking for the erection of a new educational building is planned to take place next spring. The church has for more than 50 years been broadcasting its morning worship.

Office

Bellingham, Wash. "The Western Lutheran" reports that a revival came as a result of a two-weeks series of special meetings held in November in Central Lutheran Church, parish of the Rev. Oscar A. Jacobson, by the Rev. O. Egertson, E.L.C. evangelist.

Portland, Oregon. St. Luke's Church, parish of the Rev. A. W. Skindlov, has started a new parsonage; it is located at 9 S. W. 45th Street.

California

Orland, Calif. The Ladies' Aid of St. Lutheran Church, parish of the Rev. J. Hoifjeld, has lately gathered new clothing as a gift to Lutheran World Relief and also made a shipment of bandages to a missionary hospital in Ganyika.

TUARY

Herman Anderson

Herman Anderson, Edison, Wash., highly respected lay leader on the West Coast, died Nov. 8, 76 years of age. At his funeral, held Dec. 2 at Edi-

son Church, the following spoke: his pastor, the Rev. F. L. Ericksen, the Rev. O. L. Haavik, superintendent of the Josephine Home, Stanwood, Wash.; and the Rev. Jerrold Moilien, president of the North Puget Sound Circuit. Mr. Anderson was born at Egersund, Norway. Came from Norway to the Edison community in 1906. His wife, nee Anne Gurine Norland, died in 1952.

He is survived by six sons, four daughters, and sixteen grandchildren. He was a trusted leader both in his congregation and in wider church circles. Thus he was for years chairman of the local church council, and for 25 years he served on the board of the Josephine Sunset Home. He also held positions of trust in community affairs. He was indeed a faithful witness of his Lord.

PARISH CONSERVATION AND EXTENSION THROUGH

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)



FOR SALE

Farms

Country estate for sale in western Washington. Lutheran community, paved highway, 9 room house, and other out buildings, 3 room guest house. Beautiful grounds, orchard, 5 acres of good fertile soil. Within view of Mt. Rainier. One third down, balance easy terms. 342-1A

For sale—in northwest Washington near new refinery town in the fertile Nooksack Valley, an 83 acre dairy farm; about 79 acres cleared, 60 acres operated as a dairy farm. Frozen food plant in town. Large house, barn, and other buildings. Located on river. No drought. Lutheran community. Possession in March, 1954. 342-2A

For sale in Fillmore Co., southeastern Minnesota. Very good 114 acre farm, 95 acres tillable. All modern; Lutheran community; close to town. 342-3A

For sale—Good 120 acre dairy farm in western Waupaca Co., Wisconsin. Good buildings. Some machinery, 20 cows, several head of young stock. Electricity. Near schools and cheese factory. Lutheran community. 342-4A

Businesses

For sale—blacksmith welding shop. Equipment, building, and stock. Small northern Iowa town; exceptionally good business. Lutheran community. 342-5C

Country grocery store in the northern part of Iowa. Very good farming country. Close to Lutheran church and school. Living quarters. Reason for selling—other interests. 342-6C

For sale—Leading cafe in county seat town, Big Stone County, Minnesota. Stainless steel equipment, seats 125. Five room apartment and banquet room. Sacrifice on account of health. Gross \$65,000. 3 Lutheran churches. 342-7C

For sale—Gamble store in southern Minnesota town of 1500 population. Prosperous Lutheran community. Fine opportunity. Owner retiring. 342-8C

POSITIONS WANTED

Woman desires position as housekeeper for elderly people in Minneapolis, Minnesota. 342-9D

Married man in forties with graduate degree, 15 years as public school administrator and 9 years on college staff, desires placement in education or in business office in wholesome community or college town. Capable, honest, clean habits, and loyal Lutheran. Available in January or later. 342-10E

HELP WANTED

Wanted—a housekeeper on modern farm in Watonwan County, Minnesota. 11 miles from town. No objections to a child. Located in Lutheran community and near Lutheran church. 342-11F

Wanted—Competent secretary with at least three years of experience, preferably in a bank, investment, or law office. The opening is in a city of over 12,000 in Minnesota in a strong Lutheran community with ELC churches. Position is with a financial institution and requires a girl who can take shorthand rapidly, and preferably with some book-keeping experience. 342-12F

Wanted—An experienced mechanic for International Harvester Co. and New Holland dealership. Southwestern Minnesota. A family man preferred. Reasonable living quarters available. Lutheran community. 342-13G

North central city in Montana is in need of a first class baker. City with population of 2,500 and 3,000 is county seat town on highway 2. Good school and very good Lutheran congregation. 342-14G

Doctor and dentist wanted in fine Lutheran community in north central city of Montana. County seat town located in the heart of the Milk River Valley. 2,500 population. 342-15G

Dentist wanted in fast growing western North Dakota oil town. Equipment, offices, and housing are available. 2 doctors who have recently moved here have a large practice. New clinic building. Predominantly Scandinavian community. Two Lutheran churches. 342-16G

LUTHERAN HERALD INDEX, 1953

Compiled by Mrs. Paul F. Henzler

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